

"Faith and Commitment"

A DEMONSTRATION PROJECT
FOR
THE DOCTOR OF MINISTRY DEGREE
AT
NEW YORK THEOLOGICAL SEMINARY
BY
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Section # 1. "A Model for Faith Building"

(This section contains a fictional conversation between two individuals as the vehicle which tells the story of what happened in a small support group experience between eight people and their pastor.)

In this section we see the discoveries of the following:

1. People saw the working of the Holy Spirit in their group.
2. They each discovered the support of a caring and sharing group of persons.
3. Others described the changes that were brought about in their lives by a confrontation with Christ.
4. The story is told of how a group, called the Site Team, picked the project of a small group to wrestle with faith and commitment.
5. This section explains what the group saw as some of the conclusions of their struggle together. Among them were: honesty, openness, awareness of their life journey, the difficulty of the struggle, a new trust level with persons, the meaning of a support group, the making of new commitments, and the various effects which the small group had on all facets of their lives.

In the first section you will find the following notes helpful in explaining the sources of the materials and the different subjects that were covered.

1. The first part tells how the project started and where it led to as a part of the D. Min. experience of a pastor.
2. Next is the telling of the story of what happened.
3. All of the materials in quotes was taken from the responses of the individual group members' responses to questions that were asked by the pastor at the beginning of the project.
4. The next part of this section described what the group discovered about all small growth and support groups which were helpful to them.
5. The last part describes the purpose of using a 65-item questionnaire and an attempt to use it as something which it was not really designed to indicate.

Did you hear about the miracles performed by Christ in TF # 1?

No! What's a TF # 1?

I believe that a TF # 1 is a small support group in the church, from what they said. I overheard two people talking about what had happened at their church in Thornton Heights.

Tell me! What did they say?

One woman said it was a miracle. She said, "It brought back so much of the pain and hurt...until I finally realized that Jesus had already touched my life and healed me and that the rest was up to me. I have learned that I have to follow His will daily, acknowledge His help, and be more thankful. But it helped increase my commitment and obedience to Christ."

Do you suppose it really could be true?

I don't really know; but I heard the other person affirm what she had said and added: "I've undergone a 'consciousness raising' (myself) and established some new ways of handling (life) situations...I have attained a sense of calm within...This I feel is the presence of the (Holy) Spirit and I am constantly learning how to (live)...everyday (with) hassels."

It sounds exciting! Do you suppose we could find out more about a TF # 1?

Let's go find out!

The above conversation could take place in your Community of Faith. You, too, could be a part of a support group learning about how modern day miracles are experienced.

From what they tell me, it all began one day in 1975 when the new minister at Thornton Heights United Methodist Church in South Portland, Maine, started on a new adventure in continuing education.

For two years he studied and shared with a peer group of ministers in the STM Program of New York Theological Seminary.

A miracle happened to Roy Pike as Christ touched his life and opened him to new opportunities of growth.

As he describes it, he was no longer alone in a task. He had a support group of his peers, with whom he could share and who were willing to share with him.

One result of this new openness and honesty in a fellowship with Christ was that he was changed. His lay people in ministry with him could tell it the way it was, no more beating around the bush. Exciting things began to happen in the church.

It was contagious. Other persons found their lives changed by the openness and honesty of a small support group.

On completion of the STM in 1977, the Seminary offered the D. Min. Program in Maine and Roy accepted the challenge.

According to the standards of excellence expected in the D. Min. Program, the task was laid out and the course established.

A group of 12 lay persons was formed into a Site Team. Their task: to find the greatest need in the church and by evaluating the pastor's ministry match the needs of the church and pastor into a project for growth.

For a whole year the Site Team, including the pastor, struggled with the task. Finally, it began to take shape. The Site Team concluded that the task needed at the present time was that persons in the Thornton Heights United Methodist Church needed to meet in small groups to share their faith in God and increase their commitment and obedience to Jesus Christ.

The Site Team helped the pastor develop a project proposal that would enable a modal support group to be formed to address the task above.

From fifty-one (51) volunteers the pastor chose eight persons plus himself to be the model group to be called Task Force # 1 or TF # 1.

So that is how the TF # 1 came into being. Tell me more about what happened in the model group.

Well, I was so curious, I went and asked some of the members of the TF # 1 to tell more of the story and it goes like this:

Six women and two men joined the pastor in what became a spirit-filled encounter with the Master.

The group started out with the common problems of learning what the task was and deciding when to meet. It soon moved into a weekly challenge, which turned their lives upside down, shook the roots of their faith and brought them to a new awareness of Christ in their struggle to be signs of the kingdom to other pilgrims in journeying to the Promised Land.

The pastor said of the group experience, "I never would have believed what happened except that I just believed that all things were possible in Christ. That was the faith on which we built our model."

"The first step in the process of our task was to formulate and tell our faith stories to each other. We soon learned after a number of aborted attempts that it was very difficult exposing our faith and life stories to each other when we had not built up a certain level of trust that allowed us to share in an open and honest way.

"This was the first conclusion that was to be a part of a permanent model. Fact: Any small group which hopes to be a support group for faith and commitment building must go through a process of building trust and openness within that group.

"What began as a simple proposal of writing our autobiographies or life stories turned into a major project. We spent a month of two hour sessions deciding what should be in our stories and how we would share them,

"Finally, each person was to tell the story they had written to one other person. This took place one evening amid a lot of nervous laughter and we found a common theme that ran through our group and became a motto of the group, 'I didn't think anyone would be interested in anything in my life; but I would like to hear what has happened in yours.' (Pastor notes on meeting.)

"Everyone thought the story told by the other was exciting; but that their own story was dull. Two of the nine did not write theirs down, but told from their memory. All of the other seven wrote their stories in varying lengths.

"Since we had gotten into our third month of the proposed six month task, we decided to move into phase four of the task. Phase one was to fill out a questionnaire containing 65 items dealing with our attitudes and beliefs. Phase two was to develop the criteria for telling our stories. Phase three was the telling of the stories to one another. Phase four was to push these stories against a new method of Biblical story telling.

"Each member of the group read books suggested by other members of the group. As a member of the group found something exciting, they would share it with the rest of the group.

"The group chose the group Bible story of Luke 5, 'The Healing of the Paralytic' as the story they would work with by using the Boomershine-Batholomew Biblical Story Method."

The pastor shared some of the background material about the story in the group, each member then broke the story into episodes, began to learn the story by short segments with particular attention given to the characters in the story, and feelings potentially present. The group took each character separately and looked at all of the possible varieties of feelings and ways that a person might have spoken in the narrative.

After spending some time learning the text, they acted it out. One person brought in a "stokes" to be used as the pallet, and with one playing the part of the Paralytic, four others played the part of the

friends who carried him, one played Jesus and two played the pharasees and others present while the pastor directed the story.

The outcome was that it was agreed that this particular method made the scripture "Come to Life", it "added new meaning" and in all reality made "the word become flesh". The text was able "to speak to (their) lives, be more memorable, and have more meaning and be better understood". It also helped "to be able to see a story or a situation from all perspectives and to put yourself in the place of each of the different characters for a clearer understanding". It became "a part of (our) life in (our) time, not a story of past time and of other people's lives".

A result of using this method caused one person to share that she intended to use it in the "Summer Vacation Church School with her fifth and sixth graders" and in "Bible Studies" and "United Methodist Women's Meetings". Another person exclaimed, "I can see other people's reasons and actions better" (in my life as a result of looking at the scriptures from this perspective.)

But what difference did it really make in their lives?

I asked that same question and the members of the group all started answering at the same time.

I said, "One at a time, please", and they began again as one said, "In my personal life I have made commitments as a Christian, some of which I have put into action and others that I am still struggling with. It has made me aware that I don't always have to follow the wishes of others or always do the things that other people might expect me to do...I am still learning to accept other people as they are and trying to build a relationship in which we all have room to grow as individuals".

Another quickly joined in by saying, "Being in this group enabled me to speak out on something I feel strongly about in a calm and collected manner instead of bottling it up and storing it until I eventually 'blew'".

A third person chimed in with, "(it) has affected my personal life in that

it has helped me recognize my own self-worth. I am learning to value my opinions and ideas, whereas, before I felt that what everyone else had to say was important; but not what I had to say".

One said, "It has helped me to become aware of the feelings of others." While another said, "The best example for me is my struggle to be more open and friendly with people in general. I really didn't realize other people had the same fear of exposing themselves and their faith that I did. I have found that by being more open, people are in turn more open with me. I am now able to establish deeper relationships with more meaning, feeling and caring. I do not feel as lonesome on the journey called life. This has helped me feel better about myself and given me confidence to step out and risk with new commitments."

Another person told of their confrontation with Christ in this new style of Biblical Story Method and said about the pastor: "The parable of the Prodigal Son revealed an important message for me that night as you told of the father in the story and how he was symbolic of God in the relationship between father and child and of the great love and forgiveness the father had for his son. I felt as John Wesley once said, 'strangely warmed!', I felt an inner glow. When you described the customs and his historical setting of that time and all the sins and mistakes the son had committed, it brought the story to life. That information made what the son had done seem worse than when I just read the story. When I realized the greatness of his sins, then the forgiving and loving father's role seemed more real to me. I felt for the first time, I truly felt like a child of God. His love for me made and still makes me feel that I want to love Him back. It also was a great turning point in my life of letting go of my past. It was the beginning of a beautiful relationship between God and myself".

Wow! That is exciting.

Yes, it is. Then they just could not keep from telling more of how their experiences had affected their lives. They continued by saying, "(It)

helped me in the development of listening to others." "I have sensed a new awareness of the need for a loving, caring fellowship within our church. In this line, I am using organizational skills to get people better acquainted and help them to get over some of their fears and shyness." "I had a change of attitude", another said. Another said, "A change in approach certainly affects your whole life. The significant change is that I don't feel I have to apologize for being 'out of step' with social mores. I am what I am because it feels right to me and I can only be what I am basically and seek to improve upon it, and grow with it." "This change in attitude has got to affect all relationships and situations because my basic outlook has switched." This caused another member to say, "This group has opened up a totally new way of thinking for me. I am still learning how to confront another person about something that I consider important. In the past, I would usually just keep still about something that bothered me without ever letting the other person know how I felt. I am learning to say what I feel, or to do what I believe is right without feeling guilty and without suffering in silence feeling like a martyr."

Boy! They don't mind telling it the way they see it, do they!

No, they feel really excited about the way Christ has entered into their lives, changed them and filled them up to be in ministry to others both in and outside the church fellowship.

What were some of the other things that happened to individuals in the group?

One person stated that what stood out in her mind as affecting her as a result of the six months was the group support. She had already decided to stop smoking during the Site Team Meetings and she said, "It was still very much a struggle and I could easily have started again without the support of the group as well as my family and friends."

It all started when the Site Team was discussing the pastor's needs and

she and the pastor had challenged each other. She would stop smoking and he would lose some weight. She has stopped smoking and he has lost twenty pounds. Both feel great.

The group, in attempting to tell their stories, made stick drawings of their lives and shared them. The result of this exercise was an awareness of how difficult it is to share personal stories; but the testimony was that the risk was worth the taking.

One person said, "The stick drawings and the sharing of them...was not only upsetting for me to do the drawing; but also to share it. I have a different feeling about my past now than I did before..." "Hearing everyone's story helped me understand, know and love each member of our group better."

Another person described what has happened in her life like this: "I have become more aware of how self-centered I am. I need to become more sensitive to other's feelings. I realize that I must learn to think of others and overcome by apathetic feelings when sometimes it is easier to ignore someone than to go out of my way to be friendly. Because of my shyness and lack of self confidence in social situations, this is very difficult for me. I know that the only way I can accomplish it is through faith and trust in Jesus Christ and the knowledge that He will help me."

In reference to becoming more sensitive to the dehumanizing conditions of our society, one person said, "I thought it over in light of the things discussed in Task Force and decided I was wrong. I quit the group participation in gossip and petty maliciousness where I work."

"We had our consciousness raised," was another common theme heard in the group. The group agreed that the passages from Paul Freire's book, Pedagogy of the Oppressed, had a profound effect upon their lives especially in the areas of consciousness raising as opposed to the banking system of education so prevalent in today's educational systems. They

described the consciousness raising method used in the group as each person having input rather than having one person be the teacher and all others the listeners or learners. "It made the difference between a dull and sometimes boring lecture method with little give and take, and an exciting, always stimulating group participation where we were constantly learning and being challenged to grow."

It caused risk taking as the condensed version of one member's story explains: "I was very successful in avoiding (reality) though I still didn't realize I was doing so... Boy, did I feel trapped... On the one hand I was flattered - on the other terrified; but of what, I didn't know... Then the bottom fell out. This is what set it all into motion with my re-evaluating myself. Over the past year I've worked through many things and really faced myself and my hang-ups. It was in the past year that I became aware of what I've been doing all these years. I had a hard time dealing with this. How could I have been so blind all these years? How could I have been so out of touch with reality?... That was really stepping out and taking a risk... I've undergone a 'consciousness raising' and established some new ways of handling this situation and the Task Force experience has certainly helped this along. Somewhere along the way, I have attained a sense of calm within... This, I feel, is the presence of the Spirit."

Another person in the group gave up her job and described the process like this: "I discovered I had been spending too much energy struggling and under tremendous pressure in my job as a supervisor -- so I gave it up in order to spend more time setting goals and re-ordering my priorities. I have been studying and reading a lot and have accepted more leadership positions in the church. This has enabled me to put more of my energies into family relationships and I have made several close friends in and outside of the Task Force."

The group had a tremendous impact on the participants' families. Some family members found it difficult to get used to at first, but then became excited with the new persons living with them. In describing

what happened, one member said, "My family life in the past six months has changed considerably. For one thing, I do not place so much importance on housework. I have also needed to depend on help from my family more. Before, when I was just a housewife, I think I was taken for granted, which was my own fault. I did just about everything around the house. I no longer have the time or the energy to do all the things I used to, so I have to ask my family for help. I think, especially for the children, that this has been good because I had a tendency to do everything for them. My husband has said that I have changed and he likes the change; he even went so far as to say that I was an inspiration to him."

Gee! That certainly is a great change.

Yes, everything I have been telling you is tremendous. They even talk about a new honesty.

"Honesty with myself," said one person, "is a wonderful feeling. Instead of continuing to cover them up and make excuses for myself, I have found them and have uncovered some and I'm still working on others. It's as if the growing relationship and then (the) failures...were a catalyst in setting all this in motion. Something had to give somewhere and it was me. I think I have established a goal in my personal life - to get rid of the masks and be what I am, or better, 'become' what I am 'becoming'. I have decided to grow where I feel I should, try my best to know God's direction for me and to live my life as far as possible without consciously and deliberately hindering others...pretty hard sometimes."

Another person said, "I am more patient with each family member and take time to try to see things their way...I am still working at not being hurtful or shooting at another and putting more time on listening and reasoning with each one."

That is real honesty!

One of the miracles of the group was in its Christ-like attitude. More than one member felt like leaving the group; but its openness and honesty kept the group going. Each person was urged to share and grow, but no

that was other week

one was forced. One member expressed the feelings of about half the group, when in response to the question, "Did you develop any new fears?", that member responded, "Yes, I did at the beginning when we were talking about our life stories. I felt that I would not be able to continue in the group if we were to talk about our past. I then felt reassurance when it was made clear that we did not have to share anything that we did not want to."

This was another conclusion reached by the group: Fact: All members of the group should be encouraged to share what they can, but that under no circumstances would anyone be forced to share any more than they felt comfortable sharing.

The pastor related how he had tried various schemes on the group to get all of the members to talk and share; but after having read a portion of the book, At a Journal Workshop, he discovered the best method was to give freedom and support risk.

Another theme of the group which came from a presentation in the same book was, "stay out of the other person's well". It is the concept that for growth a person can descend down the well of their own experience, but can never really help another by jumping down their well to help. Each person must be enabled and encouraged to climb up out of their own well. The group recognized this as what Jesus constantly did in his ministry by freeing persons up with forgiveness and love. He then supported their decisions to grow into new beings.

What happened to the rest of the church as a result of TF # 1?

I asked that question and got this answer. "One person led some of the others in the group and with the help of others outside the group added a new dimension to a Fellowship Ministry, which had been started by a new couple in the church who were not a part of TF #1. Every third week they led a discussion group and coffee fellowship after worship, on Sunday, to begin the discussion for the day."

A new Junior Choir was begun and a Summer Bible Study was scheduled and met every Wednesday all summer long - a first in this church.

All persons agreed that the task Force had become a salt and leaven in their lives. It had enabled them to enable others. It also produced a new trust relationship as described by one member like this: "We have had a good group and I feel that I could go to any one of the others with something serious I needed to discuss - of course - some I probably could get into deeper things with than others because I feel more comfortable with some than others. I also would be willing to listen to or help any of the others. If I can do that here, I could translate it to other situations."

There was also a general agreement in the group about their ability to handle conflict. It was expressed best by the members who said, "Any conflict is still very upsetting to me as I tend to become too emotional." "I seem to resolve small conflicts with less stress, and become far less agitated over the big ones..." "I am able to handle conflict with more ease now because I don't feel like such a 'loner'." "Reading the book, Caring Enough to Confront, was helpful. I used to run from issues and confrontations. I am trying harder to face problems and confront issues."

I think these people have had quite a marvelous experience in confronting their faith and growing in their commitment and obedience to Jesus Christ.

They certainly have. I got so excited that I asked them to tell me more about what kinds of things helped to bring about such wonderful results. One of the things they mentioned was a set of group support tapes from Ministers Life Resources by author Duane Meyers which the pastor found and adapted portions from for their group.

They affirmed that a small support group such as they formed had four very important parts - Understanding, Acceptance, Sharing and Caring. These four areas were a part of their growth group as they sought first to understand where each of these members had come from and where they were struggling for growth. Next, this was coupled with acceptance of

the person and encouragement of where they wanted to go and grow. The last two parts were integral in making the support group effective as a viable alternative to going it on your own. Each member affirmed that the more they shared with one another, the greater seemed to be the results in their lives. The last section was what kept the first three areas in perspective and gave it a cohesive strength.

The pastor commented, "As a result of our six months' Task Force experience, we affirmed at least sixteen questions necessary for the setting up of a successful support group."

1. How often should the group meet?
2. Where should the group meet?
3. What time of day or night should the group meet?
4. What kind of a block of time should be expected?
5. What attendance requirements should be expected?
6. What kind of conflicts of interest should take precedence over these group meetings?
7. What are the confidentiality norms that are expected?
8. Should the group be limited in size?
9. How is one expected to get back on board when one had missed a meeting?
10. Do we allow visitors?
11. Will everyone be encouraged to keep a journal of reflections and learnings within the group?
12. Should there be a convener or enabler?
13. How often should we review the agenda and renegotiate the expectations we are working on?
14. How does one opt out of the group?
15. How do we take in new members?
16. How can the group help enable other groups to begin?

Fourteen of the above questions are the same as those given on the Ministers Life Support Group Tapes.

Another area that was found to be important to the group in understanding

their life and growth was a discussion of the Johari Window. This was mentioned in the Group Support Tapes. We first found it in "Speech Communication", a booklet by William D. Brooks and Pamela Leth. The Johari Window is a "means of describing the awareness you have of yourself." This diagram was developed by Joe Luft and Harry Ingham." (Appendix #11)

Someone mentioned a questionnaire.

Yes, it seems like it started out just to be an indicator of attitude change. It ended up being more important an instrument than first conceived.

The group used the sixty-five questions (Appendix #111) to indicate their attitudes at the beginning of the course and then later they took it again. It was found to be a valuable tool for discussion and was a stimulator for growth.

The pastor gave each participant the randomly mixed questions from eight different areas. After checking the answers in one of seven attitudes, he scored them on Appendix 111 so that each person could see their attitudes on each question in the eight categories. The person could then see if that was where they were comfortable and if not, could choose a direction for change. One person in the group found it very helpful to rewrite each question indicating the direction in which they wanted to change.

Each person was also shown where they stood in relation to the majority of the group. They found out what were their very strong responses and areas of indecision.

An area called Generative Themes was also indicated to the respondent. Generative Themes were those areas in the questions which indicated an area of greatest potential growth according to the pastor from his background in clinical pastoral education.

The statements were not marked right or wrong, but were marked Generative Themes for the purpose of discussion on a one to one and in the group.

"Generative Theme" is a theme which seems to be repeated in the life of an individual and tends to generate or motivate action or inaction on the part of that person in responses to the theme.

One member voluntarily got six other persons to answer the questionnaire before the six months and after. This group will be used to compare the differences between those who were in the support group and those who were not. The pastor also had the seminary team and mentor fill out the questionnaires to use as a basis for enabling them to more fully understand the project.

Comparisons between Questionnaire # 1 and # 2 with the Task Force showed changes in attitudes ranging from 53.85% to 87.70% between the answers of the first and second times the questionnaire was answered.

All respondents in the Task Force # 1 also showed a decrease in the number of Generative Themes.

In the control group (those who answered the questionnaire but were not in the Task Force), the changes in attitudes ranged from 43.07% to 73.84%, so no direct connection could be made between those who had been in the six months' program and those who were not. Fact: It was more helpful to use the questionnaire as a discussion guide than to use it to show trends or hard data.

3. What implications
 1) THAT GOOD, BAD
 OR UNKNOWN

Section # 2 "Task Force Evaluation"

(In this section you will find materials in reference to evaluation of the pastor. All of the quotes from members of Task Force # 1 are responses to questions prepared by the pastor in his D. Min. project proposal.)

Included in this section you will find:

1. The evaluation of the group in response to the question, "Did the pastor demonstrate his effectiveness as a teacher, administrator, pastor, counselor, and enabler?"
2. The use of the Boomershine-Bartholomew Biblical Storytelling Method as an experience of allowing the Gospel to speak anew the message of 'Good News'.
3. Learnings from outside reading which were a part of the total learning and sharing experience.
4. Specific illustrations by members of what happened to them in the Task Force experience.
5. Finally, affirmation was given by members that the pastor had completed the task satisfactorily.

I heard that the group was also asked by the seminary to evaluate the pastor's effectiveness in certain areas.

That's right. The Site Team negotiated at the beginning of their two years and the Task Force was asked to evaluate how well he had accomplished the task.

What were the results?

A member of the Task Force said about his teaching ability, "The pastor explained all materials and took time with me until I understood what was presented. It happened many times; but the most recent example was dealing with 'Action Training' and its meaning. Another instance was in working with the Boomershine-Bartholomew Biblical Story Telling."

Another member said, "Members of the Task Force were allowed to ask questions, many of which were unnecessary. Sometimes, I think we tried Roy's patience by pushing him beyond what we really needed to know and by being argumentative about something that was not really significant."

"At a couple of meetings, I felt Roy took over and did most of the talking and at several of the meetings, Roy had very little input and the group was allowed to dominate. However, in the majority of the Task Force meetings, I think we shared equally with Roy."

The pastor mentioned the above comments from the members to show that he accomplished his task of allowing the group to share in a 'consciousness raising' way instead of using a 'banking system' of the leader pouring information into empty vessels.

A second question dealt with his sharing information from his reading. One member said, "Many references (were) made to his outside reading when relevant to the topic being discussed." Another said, "He did share information from outside reading such as from At a Journal Workshop and Westerhoff's The Development of Faith to name just a few. He also urged each of us to share from our outside reading."

As a teacher "he gave me every opportunity to ask questions about things that were not clear." It helped me when "he allowed me to debate the merits of an opposite view which I brought to the discussion, such as commitment and what it meant."

He taught us the basic components of the Boomershine-Bartholomew Biblical Story method which "gave me a much better sense of 'being there'." "I will always remember actually and physically helping to carry the stretcher (stokes)." Another member said, "I'm sure each of us could adequately explain and carry it through because of our learning experience."

A second area of competence which he was to demonstrate was his ability to be an administrator.

"Roy's scheduling was very good. Out of all the meetings, there were few where members were absent. There was a real effort to take into account everyone's schedule." Another said, "I was able to be at every session, without exception, and did not have to miss any other church meeting to do so."

One example of his leadership and administrative ability was that we "weren't forced to do any one thing. (We could) also do it a different way than initially requested." "It was helpful to have two or three meetings scheduled in advance."

One member indicated that "he was able to co-ordinate the classes so there was a minimum of confusion about assigned tasks by going over what he wanted done several times."

Another thing that showed his good administration was that "he seemed prepared and had things that we had planned to do ready, specifically, I think of the recent compilation of results of the taking of the 65 questions a second time, comparing them with those we took at the beginning of the Task Force, and finding how we moved to show us changes in attitudes and generative themes."

Some of the other persons agreed with one who said, "We had occasional homework that was really learning lessons to me."

One member said, "It was very apparent that a lot of thought and planning went into most of the meetings. There were a few times when I had the feeling that nothing particular had been planned in advance and Roy was more or less leaving it up to the group to say what they wanted to discuss. Occasionally, we needed a little more direction as we really didn't accomplish too much other than to become better acquainted with each other (which was important in the end result)."

The third demonstration was: Could he be a pastor to the remainder of the fellowship during the Task Force and his D. Min. schooling?

One person said, "'from talking to other people in the parish, I could not find any instances that he shirked his duty to the rest of the "flock" during our Task Force study time of the last six months. If anything, they seemed to feel there were more ways that he was involved with more people and more people taking their leadership responsibilities more seriously than before."

Another who had talked to persons not in the TF #1 who were on the Staff/Parish Relations Committee reported that they "felt he did well and that schooling has been a benefit as a whole, and that it is time well spent."

A final comment was made which covered the whole subject very well. This member said, "Most of the necessary pastoring was still carried on such as funerals, weddings, hospital visitations, counselling, organizational meetings, Sunday Services, etc. The fact that Roy was not able to be present at all meetings of the various organizations and committees, but yet these groups continued to function, speaks well for all concerned. This is a healthy relationship and these groups should be independent enough to function on their own if the pastor is not able to be present. I think this says a lot for the leadership in the church and the commitment of those involved. No official complaints have been registered with

the Staff/Parish Relations Committee. Only a few comments such as "Now that we have a full-time pastor, they wish he were more available" or "wish he had more time to visit other than at a time of crisis". Some also feel that "the pastor is more interested in the newcomers in the church than in the oldtimers", or "more involved with the young people than in older folks". However, I feel these are comments made by a few and do not reflect the feelings of the majority of the people in the church. Most of the people I have talked with personally feel that Roy is doing an excellent job as pastor in all areas and he is the best thing that has happened to Thornton Heights United Methodist Church in several years. Most people also feel that this church should reap some of the benefits of the D. Min. schooling since a number of people in the church have contributed in some way to the program and would like to see Roy stay on as our pastor for a few more years, at least."

I believe the above statement is a good summary. The fact that the member was able to give two sides to the issue and decide what was important shows that the pastor has been a good administrator, teacher, and shepherd to the 'flock'. When the comments surface from individuals the pastor gets to the bottom of the issue. An example is that when he heard about the suggestion that he was paying too much attention to the newcomers and youth, he traced it down and visited with the two elderly, shut-in persons who were the source.

The fourth area of competency was: "Could he demonstrate his ability to counsel with persons on an individual basis?"

These comments from group members show that he was able to do this. One said, "I found Rev. Pike to be very effective in counselling me about a decision I had to make. My problem was a troubled young man who arrived at my home in the middle of the night after attempting suicide. By talking with him (Rev. Pike), he was able to put me in contact with a doctor who...(was able to deal with the young man's problem). At the same time, I found him to be very supportive in addition to the guidance he provided. This young man has since returned to school and is picking up the pieces

of his life and seems to now be on an even keel."

Another member said, "In a two hour counselling session he went over my commitment projects with me and allowed me to talk through and process the struggle I was going through trying to find 'my mission' at this time in my life and also my struggle to be more open with people."

Another said, "I could never have confided in him if I hadn't sensed the trust and support."

One said, "When you were afraid to start your subject of conversation, he would ask us a question that helped us tell the whole story without realizing that you did."

It was summed up when one member states, "I thank God that he is able to work through you and effect my life."

The fifth area was that of enabler. All agreed that he had helped enable them in various ways but that was summed up by the person who said, "I am still struggling with what is important in my life, what my priorities are and what my goals over the next few years may be. I would say that being a part of the Task Force has sharpened my awareness, has enabled me to make a commitment to Jesus Christ that I could not have made prior to being a part of this group experience."

One person said, "My commitment was patience. The pastor had us report to the group about how we did with our commitment during the week."

Another said, "He helped me put my commitment into practice by encouraging me to explore areas in my life where I needed to grow. There is much to be said for naming and claiming a problem, that often seems to be more than half the way to solving it."

Finally, one said, "He had us refer to the Bible and then explained our struggle according to Biblical references."

"It was Christ working in our commitments that enabled us to grow strong," one said. "I sensed Jesus Christ very much a part of the acceptance we had for each other and I found a new and fresh joy in wanting to dedicate so much more of my time and energy in what I saw as a call in obedience to Christ."

This section can be wrapped up in the statement by one member who said, "At first, to be very frank, I did not think anyone else cared about what I had experienced, but the more he shared of himself, and as others began to share, I realized how much it meant to me and that in a sense I was denying other people a very valid witness as to the wonderful things Christ has done and is doing in my life, which could be an inspiration to someone else. At times, it was a struggle to get outside my shell, put myself aside and boldly step out and risk."

The last part of this section on assessment asked if the project was a success and if the task was completed.

Once again, the members of the group can best testify to this as they share their thoughts.

One member said, "We left out some things by mutual agreement, no doubt about it. We developed a trusting group and none of us could honestly go away saying we were not changed or have not grown as a result of the experience."

Another shared, "As I understand the task as stated at the beginning to allow a small group to share their faith in God and to increase their commitment and obedience to Jesus Christ, I can only say that it has helped me in a very dramatic way and several of the others in the group have shared that it has helped them although I could not say that I think it has helped everyone to the same degree, which seems natural to me." "The exciting thing has been to see people, and myself, change before your very eyes, to see this in turn changing families -- so much so that reports from family members say 'you are so different than you used to be; what has happened to you?'"

One person who had only given short yes or no answers to most of the questions wrote, "I feel that the pastor accomplished the assignment. His most outstanding strength during these meetings was the ability to bring a group of people together who really did not know each other and teach them to build a trusting relationship among themselves to the point where they were willing to expose their innermost thoughts and feelings."

Another chimed in to say, "His strengths, I would say, were in the leadership of the group in helping us really become a 'Christian support group' and giving enough guidance and direction; but not so much that we felt obligated to do what he asked of us without a good reason or purpose."

The final comment was, "We were able to establish a support group. We didn't break up because of differences, and this, I feel, is a real accomplishment because I have seen other groups dissolve or become 'cliquish' because of differences of opinion. I don't think we did. ...We made it. I think we feel good about it - so what more can you say?"

Section # 3 "What Growth is Possible by Love?"

(This section contains materials sharing what happens when a pastor enters into a small group encounter with eight of his people in a Faith and Commitment Growth Experience.)

In this section the following questions are answered:

1. What are some of the Biblical insights gleaned from the Task Force experience?
2. In what ways has God spoken to me during the D. Min.?
3. What were some of the growth experiences of the Task Force?
4. How did the Task Force experience affect my personal life?
5. What were some of my struggles along the road as pastor/enabler of a small group experience?

The greatest Biblical insight during the project occurred when I began to understand portions of my life as paralleling the great events of Biblical history.

I have been enlightened by finding my Genesis and my Revelation experiences. I have seen my captivity, my wanderings and my release. I have walked through my Red Sea, been to the top of my Mount Sinai and found the Promised Land.

I have been imprisoned in my own thought and freed. I have been sick and have found healing. I have been faced with temptation and have heard the Word. I do not know all of the how, or why, but what I have seen I share with you.

In building a small group I chose eight persons to help me struggle with Faith and Commitment to Jesus Christ. They led me, pushed me, pulled me and they also let me wander, but most of all, they carried me that I might grow. When I was weak, they led me. When I was lazy, they pushed me. When I hesitated, they pulled me. When they could not get a word in edgeways, they let me wander until I came to my senses. Most of all, when I was tired and discouraged, they carried me, and gave of themselves in my place until my strength returned.

At times, both the Site Team and the Task Force groups felt like we were in the valley of the "Shadow of Death". This was usually during a period of deep confusion when nothing seemed to go right, no matter what we tried. God would then reveal Himself to us through an event, a work or a person. We received new strength just before it all seemed so hopeless, and we would then see our cup overflowing. I believe that we learned this lesson together as it happened over and over during the past two years.

The choosing of a project taught the Site Team about the struggle each person has when they are trying to make major decisions in their lives. Such as, what shall I do for a life work? Who, or even, should I marry? Where will I live? These struggles and wrestlings helped me to see the

reality of the Bible come alive before my eyes. I saw in the group struggle, my own wrestling with these questions. I have been confronted with each of these questions and I can now enable others in their own struggle. I cannot make the decisions for them, but I can give them support as they struggle.

Because of the give and take of the Task Force members, I have become a better enabler. I was given the opportunity to find my Genesis, my roots, my beginning. I saw it physically in my family as I questioned them about my background. In this search I discovered that I was probably searching for a form of immortality. I found my search more fulfilled by my spiritual search into my Faith beginnings. I felt that I truly was an ancestor of the Faith fathers. As the beginning of my life had its searchings for meaning, so it paralleled my Biblical journey. I saw the concern of my parents like that of those in the Old Testament. Concern and Love like that of the Basket in the bulrushes became the care I received when I used to have convulsions as a baby. I never wanted to ask any more about the stories my mother told until I was freed up to face sickness and death by my peers in the STM and D. Min. support groups. During the Task Force meetings I chose as my personal project to get more in touch with my physical past and it opened insights into my spiritual journey as well.

I asked my mother for details about my early illness and she unfolded the story in bits and pieces until I had fourteen handwritten pages about my past health history. I had always assumed that I had been very healthy until I read the whole story. I had never been in the hospital nor had I ever been operated on except to have my tonsils enucleated, and that was in a nursing home. I had, however, had quite a long series of health crises ranging from the regular childhood diseases to convulsions and pneumonia. To cap it all off, I had put off having some tests from 1969 until 1976 because I thought I had inherited a problem called Myotonic Dystrophy. For some reason I had not inherited it. My brother had died when he was 20 with it and my father made it to the age of 68.

I did not want to find out the news, even if it was good news. I had always lived avoiding the potential and possibility. It was the same thing I had done with my spiritual life. I look back and see it as my wandering in the wilderness and my Mount Sinai experience. My burning bush was a new machine in the doctor's office and I was given a new life. My Task Force members were my support group who carried me as I struggled.

One of the passages of Scripture which spoke loudest to me was Galatians 6:2-10, "Bear one another's burdens, and so fulfill the law of Christ," (Vs 2) and "Let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart. So then, as we have opportunity, let us do good to all men, and especially to those of the household of faith." (Vss 9 + 10, RSV). These verses spoke to me about one of the goals of our project and one of the parts of what we were able to accomplish in the Task Force and the Site Team. We became that support group "bearing one another's burdens". As we struggled, sometimes wanting to chuck the whole thing we did not lose heart and so we continued to strive to "do good especially to...those of the household of faith".

Another passage which had special meaning was the 12th chapter of First Corinthians, especially verses 7, 11, 26, and 31. Portions of these verses put together say, "The Spirit's presence is shown in some way in each person for the good of us all, but it is one and the same Spirit who does all this; as He wished He gives a different gift to each person. Therefore if one part of the body suffers, all the other parts suffer with it; if one part is praised, all the other parts share its happiness, and it causes us to set our hearts on the most important gift, Love." I saw this as a part of our task in the project and it certainly became a very important part of the results as can be seen in sections one and two of the people's testimony of what happened in their lives.

As I was reading Judges 16:30 which tells about Sampson's death, God spoke to me about the influence people have had on me in their deaths. Each time I share with a family in the experience I am reminded of the

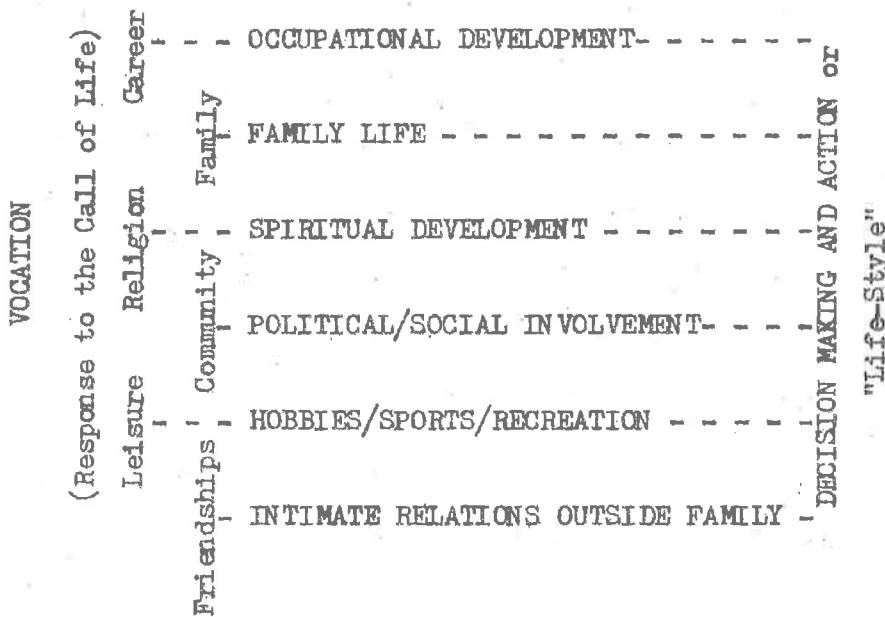
passage of, "I die daily with Christ and am raised also with Him." (Paraphrase of I Corinthians 15:1-58) and the last verse is a part of my experience of strength in the everyday struggle of ministering in the name of Jesus Christ when I can say, "Therefore my brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain."

An example of how God speaks to me is in the study of His word as I prepare my sermons for Sunday mornings. At the beginning of the year I felt His leading hand as I looked over the worship folder and came to a Communion Meditation on a bulletin. It said, "Go out into darkness and put your hand into the hand of God, and it shall be better than light and safer than a known way," (United Methodist Bulletin Service, December 31, 1978). This reminded me that when we gather at the altar for Communion, we cannot stay. Neither can we stay in the safe places of home or church but are called to be in ministry where people are hurting. It causes us to understand the meaning of "bound with willing bonds" (from Wesley's Covenant) when we are in service to others in Christ's Name. Faith becomes life when we place our hand in His and step out into the dark unknown places of life. The Task Force and the Site Team members have experienced this kind of faith walk and we want others to experience it as well.

In John Biersdorff's book, Creating An Intentional Ministry, he records the "Schema of Vocational Dynamics", where he shows the vocation to be a response to the call of life. I see my vocation in light of this as influenced by the presence of the Holy Spirit acting out opportunities given to me, by God, as a gift. It is only by grace that I am able to receive and because of that gift, I have my strength renewed daily.

The drawing (following page) implies that, in a dynamic life system, what happens in the life-style, or mixing tank, flows back to influence vocation, and thus effects what happens on each of the continua flowing out as expressions of vocations.

A SCHEMA OF VOCATIONAL DYNAMICS



From page 74 of John Biersdorf's book, Creating An Intentional Ministry, as he recorded it from The Seminarian's Vocational Planning Handbook by Thomas E. Brown. (Lancaster, PA: The Center for Professional Development in Ministry, 1973).

It is a resurrection experience to see the light after periods of darkness which were similar to the confusion which existed after the crucifixion. We often make plans in life and then we are devastated by the turn of events. We need to remember that if we wait, we shall see the new resurrection experiences of life.

My illnesses have been experiences of growth, not seen at the time but recognizable experiences of God acknowledging what had happened in our lives as sacred moments. We had many of these moments in the Task Force sharing times. As members of the group shared in the deepest, more reverent or irreverent moments of their lives, God continually came to us with forgiveness, strength and love to bind up our wounds, heal our diseases and send us forth to serve again. We are unworthy servants often serving unwillingly but given the strength to know that in Christ

all things are possible.

Other experiences of growth by love in a support group relationship are possible when we sense brief glimpses of the Kingdom in one another's presence. We learned in our listening to the Support Group Tapes by Duane Meyer that there are four essential parts needed in any support group system (see below). We discovered that these were the things we saw in Christ's call to ministry and we also saw these things in His ministry to persons. He understood the persons He served, He accepted them right where they were, He shared in their experiences and then He cared enough to walk through the experience with them. Examples: Zachheaus, Mary Magdelene, the woman about to be stoned, the woman at the well, the disciples, etc.

Support Groups by Duane Meyer (taken from a tape on Support Groups for Clergy from Ministers Life Resources).

A Support Group is a Community of Understanding and Acceptance of Sharing and Caring for one another.

The four relational qualities in that statement are:

1. Understanding - this is the content, facts and data. We need to know what has gone into making up a person. Understanding does not imply agreement.
2. Acceptance - This has to do with personhood. When I understand you and discover your differences, acceptance has a great deal to do with my ability to suspend judgment over those differences and be able to relate to and with you beyond those differences.
3. Sharing - This is the measure of disclosure that persons have within their relationships. The effect of non-sharing and non-disclosure is that we cut ourselves off from others and then we wonder why we are lonely.
4. Caring - This is the follow-through of Sharing. It is the way one person follows through on what another person has shared with him or her.

In using the journal log from "At a Journal Workshop" I learned many new insights about myself and my lifestyle. In one experience as I

was reading an article by Jeff Mitchell in "Listen Magazine", I understood more fully what Christ did by letting us into His private life struggles. We learn most from others when those persons let us into their world, when they tell us of their pain, their joys and their secrets. Jesus has let me into His world and I can just barely begin to understand by catching glimpses of life in Him what it is to live life to the fullest. He shared His pain and so as He gives His all to me, He also shares in my pain.

I see Jesus walking with me in my daily growing. Sometimes He comes to me in the words of a mentally retarded young woman who has the ability to see through the falseness of this world. At other times He comes to me in the chastisement of one who is angry at the bad deal which has been dealt, they believe, by a hostile world specifically singling them out for destruction. Often Christ is present in the struggle of a couple who is trying to find peace amid stress or in the eyes of a person who has discovered the joys of living after having tried to commit suicide or even in the remembering of those no one was able to reach. Christ is in the midst of all of these things. He is with me and I am able to lead others to see that He is also in their experiences because of what has happened to me.

One of the learning experiences of the Task Force comes from two different sources. One is from the above article by Jeff Mitchell and the other source is the Journal Workshop. The learning was that all persons sometimes need distance to process experiences and relationship learnings. A wife who learns of an unfaithful husband, a mother who discovers her daughter is pregnant before the wedding, a person who discovers that he/she just flunked the final exam, persons who have just been told of a tragedy or that they have only 'x' amount of time to live, all of these persons need space. Jesus understood space. It caused Him to give people choices. It caused Him to give them alternatives to prison. My learning is to be present and listen, be interested, be concerned, but do not push until God opens up the time. We will know the time because He will reveal

it to us. Even when we are wrong and we have a second chance, we have learned again, Praise God!

I have learned what Christ taught by going apart from the routine to a retreat. It was the only way for me to finish the write up of this paper. I had to take all of the many notebooks and the responses of the people who participated with me and get away from the everyday routine to pray and work. My learning - it helps to re-create in a special place. My mountain is in Phippsburg, Maine. I have many mountains but I have learned it is renewing to go away and become refreshed. I learned that in keeping the parish informed as to what I was doing, they in return, respected those needed times for refreshing and would even show concern when I did not seem to be getting away when I should. I take off two days each week, one with no interruptions and the other when I am around for the life celebrating events such as weddings and funerals. Those times when I am not available, other ministers fill the void because I have learned the need for good support group relationships.

From an article by E. Mansell Pattison in "Pastor and Parish - A Systems Approach" I learned that we are in our lives like a two-sided coin. On the one side there is our individual identity and on the other is our group identity. The problem in modern society is as described by Emile Durkheim's 'anomie' - persons without names, David Riesman's 'the lonely crowd', or Erik Erikson's 'identity crises'. In all of these instances the persons had difficulty seeing themselves as part of a group and having no sense of being. The Bible talks about the whole person. We need to be whole persons and the problem is that often we want to be so private that we lose sight of who we are. We are persons born into relationships. Jesus taught us to love our neighbor as ourselves. Often the problem is that we do not love ourselves. He taught us that we cannot love God whom we cannot see until we love our fellow human beings who are present with us. All of these things and others teach us what it means to be persons who care enough to give of ourselves. In giving of ourselves, we learn the truth that love cannot be in isolation or a vacuum but that it must

be given to be received. I understand this more fully through the Task Force experience.

I once was a workaholic to escape from facing life, but now I am a workaholic to face life. It may sound confusing but I know what I mean. I used to "do it for others first", the church came before all else. Now, the family, individual and the group each get more of my time. I have consciously tried to do the same with staff members. We have even done this as a group in the Administrative Board meeting; i.e., given time to the concerns of the individual. My wife and I have a different relationship now. We still have times when we do not agree but we can give each other distance and space and yet know the joys of sharing together respecting the other's individual differences and needs. Examples of my sharing these kinds of things in my family are: respecting my wife's sacred moment each day for devotion and Bible study without interruption, sharing with my daughter as she prepares for her wedding, and with my son as he works out the choices of what kind of ministry God is calling him to fulfill in his life. In addition to the individual times there are those group experiences together which bring new moments of joy.

I came to several learnings from the 65-item questionnaires. One is that all persons still have fears of exposing their innermost being to others. The experience of the Task Force is that these fears can become moments of joy when shared in a group such as the Task Force.

Another learning experience confronted me as I listened to Duane Meyer in the Group Support Tapes. He said that we often do not listen to what another is saying about himself/herself and thus we often do not know the real person. One member of the Site Team expressed this best by stating that he had been a member of the same church for over forty years with another person. Still he did not know anything about that other person that he could tell someone else to describe the real person behind the name. I have been trying to consciously learn the importance of this. I pay particular attention to the children. "Let the children

come to me...for to such belongs the Kingdom of Heaven." (RSV - Matthew 19:14). Jesus always showed His whole concern for persons and they could sense His undivided attention. This has affected my visitation at home and hospital, funerals and morning worship, all facets of my life, and it pays rich dividends. The church and the people are more friendly when others show concern for them in an individual way.

My captivity was my health, my wanderings were my indecision, and my Mount Sinai was where God revealed the truth. I was given new life, an experience that brings about dreams of the Promised Land. What will the future hold? What do I do during the next twenty years of my ministry to persons? These are some of the big questions on which I am beginning to work. I do not know the answers but here are some of my wanderings.

I feel better, health-wise. I have found a style of eating that satisfies and is good for my health. It is called the Pritikin Health and Exercise Plan. It is high in carbohydrates and low in proteins and fats. The best part is that I am more easily able to control my weight at a satisfactory level.

Both of my children are on their own, beginning new lives; my wife and I are starting a search for new avenues of ministry. The first thing we have begun is discovering each other as new and individual persons. We are working on sharing more of our learning experiences than in the past. We are beginning to do things as two persons instead of four. The greatest experiences of the past two years were our "Marriage Encounter" sharing time and the joys of being on the Site Team and Task Force together.

Shirley has stopped working and begun a search for new meaning in her life with daily Bible study and prayer. Together we have had the joy of struggling through the wedding of our daughter. We have had the opportunity of sharing together as our son wrestles with what form of ministry to make his life work. We have shared with him as he has invested himself in a Roman Catholic Charismatic Group, in working with a Christian Advent Youth Group, his working with a Christian contractor, and as he

investigated a new house church called "Eastgate".

My wrestlings with the church and my leadership as pastor is another facet of my new growth. For instance, I sense the need for better time management. I have always been one to procrastinate but I have learned that since it was only to avoid what had to be done that it is better to begin the struggle earlier and face it head-on. An added benefit is that it usually takes less time and I end up being able to do another task or have another experience that I would have missed by prolonging what had been begun.

Another struggle in my life style comes at the point of delegating authority or encouraging the right person for the right task. The three Staff/Parish evaluations and the one done by the Site Team all see more visitation as the primary need of the church. The implications of this are discussed further on page 1 of section 4. I have committed myself to the undertaking of a full one-year period of visitation from September 1979 through August 1980. After the COM and Administrative Board accept the negotiated plans, we will launch out together. The results hold the possibility for new life at Thornton Heights.

Another major area of my life as pastor appears to be continuing to enable and develop more of the small support groups. I am suggesting different kinds of groups. One is to begin with persons who are in the golden years of life. Another on the drawing board is for women who have all been hospitalized during this past year with emotional struggles. Another will be a random group of persons who have similar work schedules. Still another possibility is a group of Senior High Youth. The last group on the agenda is the group of persons on a common church task. The best possible group seems to be the new Council on Ministries.

Still another major area is one of continued education opportunities. I have concluded that my education will never end. So, on to new and needed goals. I sense the need for some knowledge in business administration, computer technology and greater depth in Biblical wisdom. I intend to attend some conferences in each of these areas and to attend some conferences across denominational lines.

The last of my four chosen tasks for the near future involves some type of community involvement. At the present time it looks like my strengths are leading toward some type of advocacy enabling experience for the poor, the disenchanted, or the person who is just tired out fighting the system (see assessment on page 1 of section 4 of what I believe is happening in South Portland).

There are many other small tasks and goals which I have for my life as pastor of the Thornton Heights United Methodist Church. Among them are:

Experiencing the joy in 1981 of a paid off mortgage while struggling in the meantime with what the implication of this will be if a new ministry is not planned.

Continuing to expand the leadership of persons to a wider group with the tensions of the loss of control among the few and then at the same time ministering to the older and newer members with appropriate clarity.

Expanding the efficiency of the ministerial system with more emphasis on training to enable the ministry of volunteers.

Enlarging the mission to the community by continually keeping before the entire fellowship the task of being signs of the Kingdom to the whole community.

In all of these things I desire most to be open and receptive to change, constructive advice and listening for God as He speaks to me in so many new ways.

Section # 4 "Continuing Growth as a Pastor"

(This section contains materials sharing reflections of a pastor who has had the opportunity to share in a small support group with eight people from his parish.)

In this section the following questions are answered:

1. What was the result of the pastoral evaluation?
2. What has been the impact of the whole process on the life of the congregation?
3. What were some of the reflections and changes which took place during the project?
4. What were some of the learnings in the small group?

PHASES OF GROWTH AS A PASTOR

Evaluation of Ministry Four completed and compared

I. Pastoral Ministry:

One item still remains as the conspicuous need: "Visiting in the homes of the congregation". Item two is availability of the Pastor.

My strength continues to be in the area of ministry to the sick, dying, and the bereaved, and in concern (equally for all people) for children, youth, and adults.

Counselling and recruiting new members also score very high.

II. Worship Ministry:

All scores are in the high range and vary little.

III. Nurturing Ministry:

All scores are in the satisfactory to good range with a significant jump in one area, notably, "Helping to develop lay educational leadership."

IV. Administrative Ministry:

All scores here are in the high satisfactory or low to middle good range.

V. Community and Social Ministry:

This area showed improvement in the area of participating in community affairs. I believe this is because I have consciously been more vocal and more visible in and at community affairs.

Specifically: Communicating to the congregation the struggle of what was happening in birth control, homosexuality, sex education, housing, and other government projects such as land use and discrimination. The discrimination in South Portland is against the poor and the young families, and heavily weighted toward the elderly and the retired. The city is fast becoming a community of retired who do not want to serve but want to be served. Policy examples to support this claim: A no house trailer policy

in the city, restricted low income housing and only when forced by the Federal Government, high concentration of new housing for the elderly, continuous decline in the school enrollment and semi-yearly meetings on deciding which schools to close next, the continuous increase of the type of one family housing built, most in the 50, 60 and 70 thousand dollar range, a multiplicity of Senior Citizens clubs. (The churches show this emphasis with the decline in church school enrollment except among those who are willing to bus the children on a Sunday.)

The big area of concern by the four evaluative groups in the congregation is visitation of members. Two years ago I would have just asked the congregation to tell me who they thought I should visit and would have hoped that would solve the problem. I now believe the approach should be different. I intend in the Fall of 1979 to ask the new Council on Ministries to initiate a study of what it is we should do, and how it should be done. We can then set out on a planned program, balanced with the remainder of ministry in Christ to solve the real problem. At this point I believe this feeling of not enough visitation is multifaceted. It seems to me that it is saying more than is on the surface. I believe that we will find that it is an indication of the loss of control on the part of a few persons, a feeling of an uncertain future on the part of some and a sensing of the need for new direction on the part of others. I also believe that we will find part of the situation stemming from the fact that the Thornton Heights United Methodist Church must struggle with no longer being a small church but still wanting to operate as a single family church.

The Thornton Heights Church has changed in the last few years. What I see as some of the marvelous changes are:

1. Spreading out of the tasks among the members. This gets more people involved. The danger is others have a feeling of the loss of control which had previously been more centralized. A possible solution is the new Council on Ministries to make sure that all parts of the ministry are kept in balance.

2. Willingness to share experiences of Faith and Commitment.

Evidence by personal testimonies in other parts of this paper indicate the willingness of others to struggle with their faith and commitment. The best example of this struggle is found in two new groups. One is a Bible study which began and has continued to grow. Two groups met from September to May and one group has continued under new leadership all summer long, every Wednesday, and plans to continue. The other example is the new Fellowship Ministry discussion group which began meeting last Fall as a result of the combined efforts of one new couple in the parish and a member of Task Force # 1. It has continued to grow into a regular every third Sunday discussion and support fellowship, which has stopped for the Summer but plans to begin again in the Fall.

Off-shoot groups of these two have been a group of women from the parish who weekly have been attending the Nazarene Church on Thursday mornings for a study of women in the Bible. Where before some of the women had attended other groups, now they are inviting others and the big change is that instead of starting a new group of our own as Methodists, we are encouraging the attending of other groups already in existence. This Thursday morning study at the Nazarene Church includes about 75 women. We encourage this type of participation and I believe it may set a model and a precedent for more of the same in the future.

The danger is always present that the people will retreat to the safety of just maintaining the building and the present structures without attempting to meet the new and growing needs of the parish.

Good news on the horizon is that involving new people and still listening to those who have been in leadership roles combined with new studies about our call to discipleship is exciting.

By surveying the past history of the Thornton Heights Church we found a lack of small groups and almost no recollection of any support groups among the laity. We also found that there was a re-occurring theme of not enough money to pay the bills until the last moment when the cry sounded HELP!, then just enough came in to pull through.

The danger is that because of the Energy Crunch and the fact that we had to suspend mortgage payments for six months just to pay the other bills, we will be tempted to pull in our "ministry to people" necks and play it safe.

What I see for the future is more persons wanting to become involved in small support groups because truly the Good News of Christ is alive and well in our church. This is supported by the Task Force # 1 experience. I see new groups forming in the Fall of 1979 around Prayer, Bible Study, and Faith and Commitment across generational and sex lines.

My goals for the future are to continue to study in the areas of my weaknesses. I will seek to find out how other persons handle visitation in their parishes. I will undertake a study of what people mean when they say, "I think the Pastor should do more visiting in the homes." I will then discuss the potential solutions to this situation and then together we shall implement a program to deal with the issue. We will set a specific, measurable and attainable goals to tackle the issue.

I have purchased new books on Time Management, Planning and Administration. Each of these have suggestions for my growth. I also plan to continue to refine the small support group process for effectively enabling others to have Faith and Commitment groups in their churches.

I will write up an article in the form of a booklet as a guide for others who wish to attempt to have small groups in their churches.

I have learned that one of the most valuable tools for my growth is to continue to yearly participate in the re-evaluation of my ministry with the local laity of the church which I am serving.

"What has been the impact of the whole process on the life of the congregation?"

I believe the separate parts of this question have been answered in various parts of the total report but what I intend to deal with here is an emphasis on the impact of the "whole process on the life of the congregation".

Each of the following examples has been influenced by this demonstration project.

Representatives of the congregation have been urged to look at what has been our ministry to the community of Thornton Heights in South Portland over the past sixty years. Investigations by the Site Team found a lack of small groups. They noted a continuous emphasis on erecting buildings and spending hours devising methods of maintaining the facilities.

The Site Team members and the Task Force # 1 Members have been dealing with these and other issues over the past two years.

The conversations and discussion of our life style as a church has reached into every commission and board, every committee and into the worship and preaching.

Members of the Staff/Parish Relations Committee have said that the preaching relevance has improved during this period. The Administrative Board has gone through different phases. We have been freed up to try new ministries without assurances of success prior to the inception of a program. Examples are: THASEP, Thornton Heights After School Enrichment Program (an after school program of learning, play, exploration, and directed group and individual activities for children of working parents from the time school is dismissed until the parents finish work for the day). Basically, THASEP existed during the school year, five days a week from about 2:30 PM until 5:30 PM. Instead of the church running the program, we teamed up with Campfire, Inc., who

furnished the expertise to direct the project. They hired, directed and handled all administrative details. The church had membership on a community based board of directors and furnished the building and utilities for the program. The first six months' turnout was less than expected, but plans are being made to study the need for the Fall of 1979. We discovered that we must redefine our ministries on a six-months basis. No longer do we make plans for the future and have that program continue forever.

Another thing that we have discovered is that we can try a program and fail, learning in the process. We attempted to hold a vacation church school during July of 1979. We had not had a summer education program at the church for many years and had not participated in one since 1975 with other churches. We made plans with two other churches hoping for a total of 75 students in 5 classes and had only 14 register so we cancelled the project. We had a good teaching staff but no youth. The facts turned out to be that family vacations and youth going to other summer programs in and out of the community seemed to account for the lack of enrollment.

Another ministry that turned out to be very successful was the community nursery school called "Lollipop Nursery School". Three women of the church had been discussing starting a school in one of their homes and approached the church about the possibility of using the building. The Board and Staff worked out the details and it has operated very effectively for a whole school year and plans to open again in the Fall of 1979. One member of the teaching staff of the nursery school is a member of the Task Force and the Site Team. The majority of the students are non-church members' children. We are in ministry to the community through our church.

The Boy Scout Troop which had been in existence for many years went out of business this year. We struggled with the leadership for new persons but were not successful. The difference was that as the sponsoring agency we did not pressure the past leadership to stay, regardless of their desire, but gave them the freedom to leave. We are not sure of the future of Boy Scouting but indications are that the Cub Scouting program which has

grown to building capacity will soon reap rewards in a new Boy Scout program.

A small Bible Study group began three years ago by two young men, but no longer a part of our active fellowship continues to exist. We have learned one thing about the organization of that group which is helping other groups find vitality. We discovered that the study must be renewed for short periods of time: September - December, February - May and June - August. The needs of the individuals attending has determined the agenda and we have opened the study to all persons, not centering on our own fellowship. This summer the group has met every Wednesday evening, including July 4th, with from six to fifteen members present each week. It has been a growing, renewing, supporting, praying fellowship of Christian love.

During the year a new couple arrived in the fellowship and asked if they could start a coffee fellowship on Sundays after the worship service. The new openness of the Administrative Board enabled them to team up with the new adult fellowship ministry coordinator and created what has become a very alive discussion group after church on every third Sunday, during the September - June church year. This new group dealt with subjects which ranged from sermon discussions to sharing their faith. One of the important aspects of this group is that it provided a forum for some of the Task Force members to lead others in sharing their faith and discussing their own commitments. It led others to struggle in a group with where they were in their lives.

We have specifically been the forum for salting and leavening of ministry in the church. The Task Force and Site Team have not always been the initiators, conceivers, or the creators, but their influence has been felt and the individual members of the groups have been a support group for those discussions and the consequent actions.

Individual members of the Site Team and Task Force have had many individual ministry opportunities in which they have participated and the telling of their stories have influenced others who have told their

stories of action and interaction with God and His word and the ripples will continue forever.

The administrative structure of the church is changing due to the influence of the project. We will begin a new phase in August of 1979 when the Council on Ministries will become the planning arm of the congregation in mission. A COM is a part of the United Methodist Structure but has not been a part of this church for four years. At that time it had just been another group going nowhere. It is one of the new groups of the church trying to distribute the leadership more widely and yet in its efforts to do this it will create more tension. The tension will come from the loss of control by a few over the whole. This group will, however, enable the church to more effectively plan for the continuing present and future of the varying forms of ministry in our church. This is a part of the overall larger goal to be more in ministry to persons than to spend the majority of our time on buildings and repairs. Ministry must have priority over maintenance. In the process we are making all persons and groups very much aware of their responsibilities as stewards while using the facilities.

Other groups using this building this year have been: The Portland Stamp Club, the Southern Maine Craftsmen, the Campfire Blue Birds, the Cub Scouts, the Brownie Scouts, the Girl Scouts, The South Portland Gardens Tenants Association, various conferences and area committees of the United Methodist Church including the Bishop for conferences with individual churches, Pride Training School Mothers Group, plus all of the church groups such as: Senior High and Junior High Groups, the Couples Club, United Methodist Men, United Methodist Women, the Ladies Day Group, plus all of the various administrative groups, committees and commissions of the boards for ministry. These have included: Finance, Education, Trustees, Worship, Staff/Parish Relations, and conference training sessions. Some of the conference training sessions were pre-conference meeting, the Future of Maine Conference, educational training events, and mission enrichment experiences. Some of the miscellaneous events

which happened during this past year were a Memorial Service for Elvis Presley for the anniversary of his death planned by the local Elvis Presley Fan Club, a special Sunday with the local Blue Bird organization, and a special eleven-week event with the Senior High Youth on Human Sexuality in Today's World with leadership by a trained sexologist and his staff from the University of Southern Maine. The point of mentioning all of these various groups is to see the scope and range of possibilities for the outreach on others. We do not know what effect we have had in many areas, but judging from the personal testimonies of those mentioned in other parts of this paper, they must have been legion.

A massive restructuring of the whole education program is underway in the church for the future. A new couple has agreed to be the Church School Superintendents for the 1979-1980 year. We have three new coordinators for ministry to children, youth and adults. Two of these three were members of the Task Force and Site Team. The other was a late addition to the Site Team. The first meeting of this group of leaders is scheduled for July 1979. Another new part of the total educational picture is the formation of a Church Library under the leadership of a trained librarian.

Probably the biggest change during this two year period of the project was the greatest leap of faith. Prior to the project the candidate had been serving two churches. This church participated with three other Methodist churches in the city to evaluate the ministry to the people of South Portland and decided that a different structure of pastoral leadership would be more beneficial to all. (See page 40 of Section 4 for details). It was the Task Force and the Site Team that in its support group phase gave the candidate the discussion forum and personal support to grow through this transition. Financially the Thornton Heights Church took a leap of faith and although still struggling to land on its feet, continues to decide to run new races while still running in old ones.

The support of the persons committed to Christ has enabled the church to survive the loss of \$6,000 in revenue in kind and actual monies from Pride Training School. (The school had been using our building for seven

years prior to leaving in the Fall of 1977, and had furnished two full-time janitors and paid about \$1,000 on the utilities of the church.) At this same time in the Fall of 1977, we hired a church secretary for more time and one of the two janitors. We worked out a program with the Federal Department of Labor where we could hire a trainable handicapped person to serve as church custodian. We pay 50% of minimum wage and they give him SSI. We increased the amount of secretarial service to free the minister to perform other tasks. In the following spring of 1978 we took the second step in this new leap of faith by moving to a single pastor three months prior to the scheduled change over. This cost another \$700 of lost revenue because the second church was paying half the parsonage utilities and the pastor's salary was increased by \$3,000. Under the United Methodist System this also raised our apportioned amounts because of the increased amount of local expenditures. The story would not be complete without the discovery that in the middle of the summer the church had to raise \$8,500 more for unexpected roof and insulation repairs.

What is the reason for that long story? The fact is that during this time we were able to continue partly because the church staff and the leadership had good communications with an in-training, small group supported pastor. The tale does not end here but continues into the future with the plan calling for more support groups who will use the booklet, "A Pedagogy of Faith and Commitment" to be 'salt' and 'leaven' to the whole so that all persons might experience the opportunity of growth in their faith commitment to Jesus Christ.

Changes in My Ministry - Self-Evaluation Reflection

I have been freed up to ask persons to do a task and then leave it to their discretion without my getting uneasy or feeling that they are refusing my advice or me as a person. I also give them a few days of prayerful consideration of the task I ask them to do before I expect their decision. This has resulted in a new Council on Ministries being organized with functioning coordinators of Christian Education. Before,

I would have gotten the task done more quickly but the persons would have been asked to decide to accept or reject leadership when I asked. It was an intimidation request. Now I am not in as much of a rush and the long term results seem to be greater, both in the satisfaction of the person and also in the ministry.

I have also been freed up to let the Church Trustees, the Staff/Parish Relations Committee, the United Methodist Men, the United Methodist Women, the Ladies Day Group, and both Youth Groups meet without my presence. Both they and I can survive the experience. I have more time to do the tasks I need to do and still feel free to be a part of the various groups whenever it is necessary or when it is possible as a part of my enabling ministry and not as the director of those activities. I am working on the same thing with the finance and education commissions of the church. It seems to be mostly a matter of my freeing them up to do their tasks even if it is not done just the way I would have accomplished it. It is a good feeling to see someone respond when you give them the trust responsibility of a given task.

I constantly feel the need to develop long range planning in the church. Instead of doing this myself and springing it on the Board, I will try to get it on the Council on Ministries agenda. I am sure it will go better when, and if, they own it. I have learned that ownership is a key to accomplishment.

I have learned that a small support group in a church, such as the one we have had in the Task Force, is a good way of enabling lay persons to grow in their lives. The results are multiple and far reaching beyond the group itself. (See other section of this paper.)

I have learned the need for more evaluation and follow up of ministries. This includes the insight that short term, specific and measurable goals are very important to the long term growth of persons and groups.

Change can be an indication of growth but only the processed discussions about a subject can bring desired results. This comes out of the

fact that many groups have met in this church in the past and they have avoided the discussion of the desired results being tuned to the Biblical Faith. Before, it was "just get the job done". Now it is "what are we doing in our ministry, to whom, and what impact is it having and is that the right direction for us to move?". We ask such questions as: "Would it be a good thing for God?" "Will it help where people are hurting?" and "Is anyone else doing it?" or "Will it inspire people to be persons of worth?". These questions enable us to be more effective in ministry where we are needed.

The 65-item questionnaire has been a good discussion starter. We tried to make it more than it could be and found that it was better used merely as an indicator of where one was at the present and not an instrument of what you had to answer to be 'normal' or 'good'. It allows a person to deal with where they are in the eight categories and compare it to others. The greatest results for most persons came in the discussion around the various subjects. We went to some length to discuss changing some of the questions to make them clearer and more precise and concise. We found, however, in doing this, we narrowed down the possible alternative answers and this seemed to limit the discussion. We decided to leave the questionnaire alone and allow the questions of meaning to lead us into discussions of substance about the particular question.

Some concrete things which have happened in the church during this last year have been partly a result of the discussion of the Task Force and Site Team persons dealing with common issues. We have had two morning worship services and diminished the use of the evening experience. During this Fall we will survey the people of the parish for their desires in worship times. I have discovered that I should never suggest the merger of two groups. It has been far more fruitful in letting them struggle and make the separate groups more important to the needs of the persons they serve. It helps keep down my Messiah Complex when I learn not to run around saving groups but allowing them to become strong through death, crucifixion and resurrection.

One of the most significant learning experiences took place when I learned to enable instead of always leading and being in control. I learned that it is O.K. with God for me to be out of control temporarily as long as I had a group that could help me struggle back to stability. This must be a parallel to the Faith Community experienced in the Old and New Testaments. I believe it is the way it was intended to be. My tendency was to not give any leadership at all and that also was a disaster. I have to be struggling with them and leading by always being willing to do whatever I ask someone else to do. This seemed to be the one problem that the seminary team had with some leadership in the first year of our experience together. It seems very important to understand that Christ never asked anyone to do anything that he was not also willing to do. It appears that this helps us to understand what the meaning is to the questions of life. New life is found in giving of one's self to others even if, and most often only, when it costs. "Greater love has no person than that they give their life one for another." (My paraphrase of John 15:13.)

In this last section I would like to lift up some of the learnings which I think are important and which I experienced in our small groups. Many things were learned about the value of knowing simple learning procedures. It is better to sit in a circle facing each other without barriers. Informality seemed to enhance the sessions. We learned not to vote on any issue but to discuss and practice the art of compromise. It created better understanding and yet more freedom for the individual. We found it helped to set times for dealing with specific items. They did not have to be hard and fast, but at least gave us another reference point from which to move at a specified time.

Near the end of our sessions I came across a procedure which might help if there is serious disagreement within a group. Basically, it is a procedure whereby the persons who disagree must only listen to each other for clarification and understanding and are not to attempt to solve the problem. Once both parties have agreed that they understand the other's position, then two volunteers, not participants in the disagreement, attempt to find what they think might be possible consensus agreements.

They do this by listing out possibilities or they can come to the consensus that there is no solution. The final move is that the original persons who disagreed are invited back to the inner circle where they now participate in a discussion of the possible alternatives. The usual point of conclusion is consensus or impasse but in either case, there is more understanding than before. The above is from a section on "Consensus Seeking" by Duane Meyer on the Group Support Tapes from Ministers Life.

The next learning took place when I read the small booklet edited by Samuel Emerick called "Spiritual Renewal for Methodism". It attempts to do what Bill Webber mentioned in his new book, Today's Church. Bill says we must go beyond the mere call of the group back to its heritage. We must have a fresh response to life as Pilgrims in Exile in the Community of Faith. We should "re-examine our worship style, our preaching, our Christian Education, and all the other activities in the light of fundamental purpose." (Bill Webber, Today's Church, page 21.) The learning I found most needed for me was that I must always be alert to the possibility for change to be able to lead us in new directions for growth.

Probably the greatest growth for me came in the affirmation of the consciousness raising method as opposed to the banking style of leadership. Growth seemed faster and all persons including the named leader were able to learn from one another.

Each time I meet with a group I learn a new lesson. One of the lessons which was mentioned in the final review of the project had to do with my lying. I had learned that one of the methods I used to shield myself was to either lie about or stretch the truth when I felt overwhelmed by the tasks of ministry. I have learned that truthtelling is a better method. The last example of this project is probably the best example of the freedom found in using the Christ Method of small group discussion and support about Faith and Commitment. The end is the real beginning - New Life in Christ.

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The Johari Window - A device developed by Joseph Luft and Harry Ingham

A means of describing the awareness you have of yourself. There are some things about yourself that you know, and things about yourself that you don't know. There are also things you are willing to tell some people and not others.

THE JOHARI WINDOW

	Known to Self	Not Known to Self
Known to others		
	- 1 - OPEN Things we readily Share with others	- 2 - BLIND Things others know, But we don't
Not Known to others		
	- 3 - HIDDEN Things we don't Share with others	- 4 - UNKNOWN Things neither we nor others know

The Johari Window information above comes from, Joseph Luft, GROUP PROCESS: AN INTRODUCTION TO GROUP DYNAMICS (Palo Alto, Calif.: National Press Books, 1970). pp. 11-12.

Please answer the following questions by placing a check mark in the column to the right that most nearly expresses your feeling.

Faith and Commitment Questions	Strongly Agree +3	Agree +2	Tend to Agree +1	Do Not Know 0	Tend to Disagree -1	Disagree -2	Strongly Disagree -3
1. My commitment deepens each year.							
2. I have no fear of expressing my faith.							
3. I am satisfied with myself and my role in life.							
4. I am not good enough to be a Christian.							
5. I function well emotionally.							
6. I do not easily become defensive regarding my faith.							
7. I tend to be judgemental.							
8. I tend to face crises squarely.							
9. I understand my feelings.							
10. I do not make commitments.							
11. I do not want others to know the real me.							
12. I abide by the decisions of others.							
13. I am too bashful to express my faith.							
14. I believe that I see myself as others see me.							
15. If I express my true feelings I am afraid I will have nothing left.							
16. I accept people where they are.							
17. I came to church expecting faith to be talked about and no one wanted to discuss it.							
18. I am a follower.							
19. My inner life is harmonious.							
20. My commitments are hindered by doubt.							
21. I set goals for my life.							
22. I make decisions easily.							

Faith and Commitment Questions	Strongly Agree +3	Agree +2	Tend to Agree +1	Do Not Know 0	Tend to Disagree -1	Disagree -2	Strongly Disagree -3
23. I accept rejection by others easily.							
24. I have committed my life to Christ.							
25. Other people make me angry.							
26. I tend to belittle myself in front of others.							
27. I express hostility easily.							
28. I tend to be a "doer".							
29. I am afraid of being rejected when I express my faith.							
30. I am afraid to tell others what I really believe.							
31. I am not afraid to risk stepping out into new commitments.							
32. I fear being exposed.							
33. Crowds make me nervous when I am expressing my faith.							
34. I am mature in my approach to life.							
35. Grief situations frighten me.							
36. I become very defensive when criticized.							
37. I easily accept the ideas of others even if I do not agree with them.							
38. I have a definite sense of mission in my life.							
39. I experience anxiety frequently.							
40. I live by the expectations of others.							
41. What I believe about my faith is no one else's business.							
42. I am a leader.							
43. I become depressed easily.							
44. I deal with intellectual issues easier than I do emotional ones.							

Faith and Commitment Questions	Strongly Agree +3	Agree +2	Tend to Agree +1	Do Not Know 0	Tend to Disagree -1	Disagree -2	Strongly Disagree -3
45. I feel that people are always looking at me.							
46. I do not like to tell others about any commitments I have made.							
47. I am aware of the feelings of others.							
48. I have never told anyone about my faith before because I did not think they would be interested.							
49. I accept justified criticism easily.							
50. I believe that I am O. K. as a person.							
51. I am an open person.							
52. I have not changed my commitment to Christ in a long time.							
53. I am afraid to make the first move to express my faith.							
54. What I do and say are the same.							
55. Commitments are of no value to me.							
56. I often wear masks to hide my feelings.							
57. I am confident in making commitments.							
58. I do not like to meet new people when expressing my faith.							
59. I live by a certain code I have developed.							
60. I want to grow.							
61. I tend to suppress my true feelings.							
62. My commitments are an act of being ultimately concerned.							
63. I am afraid to tell others what I really believe.							
64. I analyze the situation before I act.							
65. When making a commitment, I usually do not tell others because I do not know enough about the Bible.							

Appendix iii

Questions to be asked of the Task Force before and after the 6 month course to indicate changes and movement in attitude and growth.

Faith and Commitment Questions	Strongly +3 Agree	+2 Agree	+1 Tend to Agree	Do Not Know	-1 Tend to Disagree	-2 Disagree	Strongly -3 Disagree
A. HOW DO I MAKE COMMITMENTS TO CHRIST?							
1. I don't because I'm too bashful.							
2. I am afraid of being rejected if I dare to make a commitment to Christ.							
3. I am hesitant to make the first move in making a commitment to Christ.							
4. When making a commitment, I usually do not tell others because I do not know enough about the Bible.							
5. Crowds make me too nervous to tell others about my commitments.							
6. I have never told anyone about any commitments which I have made in my life. I didn't think they would be interested.							
7. I do not have trouble making commitments.							
8. I just don't like to tell others about my commitments.							
9. What I believe about making commitments is my own business and no one else's.							
10. I came to the church expecting support in making commitments and did not find it.							
B. MY PERSONAL LIFE AND ACCEPTANCE							
1. I tend to belittle myself in front of others.							
2. I easily accept the ideas of others even if I do not agree with them.							
3. I accept people where they are.							

Appendix iii

Faith and Commitment Questions	Strongly Agree	Agree	Tend to Agree	Do Not Know	Tend to Disagree	Disagree	Strongly Disagree
	+3	+2	+1	0	-1	-2	-3
B. Continued.							
4. I tend to be judgemental.							
5. I am aware of the feelings of others.							
C. <u>MY PERSONAL IMAGE</u>							
1. I am satisfied with myself and my role in life.							
2. I have a definite sense of mission in my life.							
3. I set goals for my life.							
4. I believe that I am O. K. as a person.							
5. I believe that I see myself as others see me.							
D. <u>MY PERSONAL ABILITY TO HANDLE STRESS</u>							
1. I tend to face crises squarely							
2. I experience anxiety frequently.							
3. I become depressed easily.							
4. I express hostility easily.							
5. Grief situations frighten me.							
E. <u>MY PERSONAL ABILITY TO FUNCTION</u>							
1. I do not easily become defensive regarding my faith.							
2. I tend to be a "doer".							
3. What I say and do are the same.							
4. I live by the expectations of others.							

Faith and Commitment Questions	Strongly +3 Agree	+2 Agree	+1 Tend to Agree	0 Do Not Know	-1 Tend to Disagree	-2 Disagree	-3 Strongly Disagree
E. Continued.							
5. I live by a certain code I have developed.							
6. I make decisions easily.							
7. I am a follower.							
8. I am a leader.							
9. I become very defensive when criticized.							
10. I abide by the decisions of others.							
F. <u>MY PERSONAL ABILITY TO UNDERSTAND MYSELF</u>							
1. I understand my feelings.							
2. I accept justified criticism easily.							
3. My inner life is harmonious							
4. I am mature in my approach to life.							
5. I tend to suppress my true feelings.							
6. I deal with intellectual issues easier than I do emotional ones.							
7. I analyze the situation before I act.							
8. I am an open person.							
9. I accept rejection by others easily.							
10. I function well emotionally.							
G. <u>MY COMMITMENT TO CHRIST</u>							
1. I have committed my life to Christ.							
2. My commitment deepens each year.							
3. I have not changed my commitment to Christ in a long time.							

Faith and Commitment Questions	Strongly Agree +3	Agree +2	Tend to Disagree +1	Do Not Know 0	Tend to Disagree -1	Disagree -2	Strongly Disagree -3
G, Continued							
4. Commitments are of no value to me.							
5. I do not like to tell others about any commitments I have made.							
6. My Commitments are hindered by doubt..							
7. I do not make commitments.							
8. I am confident in making commitments.							
9. My commitments are an act of being ultimately concerned.							
10. I am not afraid to risk stepping out into new commitments.							
H. <u>MY PERSONAL FEARS</u>							
1. I do not want others to know the real me.							
2. I am afraid to tell others who I really am.							
3. I am afraid to tell others what I really believe.							
4. If I expose my true feeling, I am afraid I will have nothing left.							
5. I often wear masks to hide my true feelings.							
6. I want to grow.							
7. Other people make me angry.							
8. I feel that people are always looking at me.							
9. I am not good enough to be a Christian.							
10. I fear being exposed.							

Appendix iii

Explanation Page on the use of Appendix iii materials pages #1 - #7.

Pages 1 - 3 are given out to the group member for scoring. They check one of the seven responses for each question. When the 65 questions have been completed the enabler collects them and transfers them to pages 4 - 7 by use of the transfer pages appendix iv.

The answers on pages 4 - 7 can be used as discussion questions with the whole group. I suggest that the questions which provide the greatest number of different responses be used first. In this project I used two different methods of discussion. One, we discussed the questions by the eight different categories and in the second method we used random discussions on the questions of greatest interest by the members of the group. Both methods proved to be effective in dealing with the issues.

The Generative Theme Scaler appendix v pages 1-4 is used to indicate those areas thought to be most useful in indicating the direction a person should move for mental health. This is a very subjective area and may be changed by the group using the materials according to their needs. To use these three pages cut out the areas that are shaded, place the Scaler sheets over pages 4 - 7 of appendix iii after they are scored from appendix iii pages 1 - 3. If there is a mark in the cut out section you write down that question on appendix vi, Enabler's Comment sheet under areas of possible generative themes. (See page 15 of the project report for a discussion of generative themes.)

Appendix vii is a sheet of general comments to be used with appendix vi. It tells about some of the presuppositions used in the marking of appendix vi.

TRANSFER PAGE

This page is used for transferring the answers from Appendix pages 1 - 3 to pages 4 - 7.

NOTE: To prepare this sheet for use fold on the double lines.

Instructions for Transfers

1. Place this page to the left of the corresponding columns on appendix iii page 1. Transfer the answer found there to page and question found in the two columns on this sheet.
2. Repeat the above procedure for pages 2 and 3 of appendix iii.
3. Fold under the right hand column at the double line to do page 2, fold under again to do page 3.

App iii Pages	App iii Question Page 3	App iii Pages	App iii Question Page 2	App iii Pages	App iii Question Page 1
7	H8	6	F9	6	G2
7	G5	6	G1	4	A7
5	B5	4	B1	5	C1
4	A6	5	D4	7	H9
6	F2	5	E2	6	F10
5	C4	4	A2	5	E1
6	F8	7	H3	5	B4
6	G3	7	G10	5	D1
4	A3	7	H10	6	F1
5	E3	4	A5	7	G7
7	G4	6	F4	6	H1
7	H5	5	D5	4	A1
7	G8	6	E9	5	C5
4	A8	4	B2	7	H4
6	E5	5	C2	4	B3
7	H6	5	D2	4	A10
6	F5	5	E4	6	E7
7	G9	4	A9	6	F3
7	H2	6	E8	7	G6
6	F7	5	D3	5	C3
4	A4	6	F6	6	E6

Questions to be asked of the Task Force before and after the 6 month course to indicate changes and movement in attitude and growth.

Generative Theme Scaler (Cut out the four XXX ed out columns) Faith and Commitment Questions		Strongly + Agree	+ Agree	Tend to + Agree	Do Not Know	I Tend to Disagree	Strongly - Disagree
A.	<u>HOW DO I MAKE COMMITMENTS TO CHRIST?</u>						
1.	I don't because I'm too bashful.	X	X	X	X	X	X
2.	I am afraid of being rejected if I dare to make a commitment to Christ.	X	X	X	X	X	X
3.	I am hesitant to make the first move in making a commitment to Christ.	X	X	X	X	X	X
4.	When making a commitment, I usually do not tell others because I do not know enough about the Bible.	X	X	X	X	X	X
5.	Crowds make me too nervous to tell others about my commitments.	X	X	X	X	X	X
6.	I have never told anyone about any commitments which I have made in my life. I didn't think they would be interested.	X	X	X	X	X	X
7.	I do not have trouble making commitments.	X	X	X	X	X	X
8.	I just don't like to tell others about my commitments.	X	X	X	X	X	X
9.	What I believe about making commitments is my own business and no one else's.	X	X	X	X	X	X
10.	I came to the church expecting support in making commitments and did not find it.	X	X	X	X	X	X
<u>B. MY PERSONAL LIFE AND ACCEPTANCE</u>		X	X	X	X	X	X
1.	I tend to belittle myself in front of others.	X	X	X	X	X	X
2.	I easily accept the ideas of others even if I do not agree with them.	X	X	X	X	X	X
3.	I accept people where they are.	X	X	X	X	X	X

	Faith and Commitment Questions Generative Theme Scaler (Cut out the four XXX ed out columns)							Strongly Disagree -3
	Strongly Agree +3	Agree +2	Tend to Agree +1	Do Not Know 0	Tend to Disagree -1	Disagree -2		
B. Continued.								
4. I tend to be judgemental.								
5. I am aware of the feelings of others.								
C. MY PERSONAL IMAGE								
1. I am satisfied with myself and my role in life.								
2. I have a definite sense of mission in my life.								
3. I set goals for my life.								
4. I believe that I am O. K. as a person.								
5. I believe that I see myself as others see me.								
D. MY PERSONAL ABILITY TO HANDLE STRESS								
1. I tend to face crises squarely								
2. I experience anxiety frequently.								
3. I become depressed easily.								
4. I express hostility easily.								
5. Grief situations frighten me.								
E. MY PERSONAL ABILITY TO FUNCTION								
1. I do not easily become defensive regarding my faith.								
2. I tend to be a "doer".								
3. What I say and do are the same.								
4. I live by the expectations of others.								

Faith and Commitment Questions Generative Theme Scaler (Cut out the four XXX ed out columns)	Strongly Agree +3	Agree +2	Tend to Agree +1	Do Not Know 0	Tend to Disagree -1	Disagree -2	Strongly Disagree -3
E. Continued.					X	X	
5. I live by a certain code I have developed.					X	X	
6. I make decisions easily.					X	X	
7. I am a follower.					X	X	
8. I am a leader.					X	X	
9. I become very defensive when criticized.					X	X	
10. I abide by the decisions of others.					X	X	
<hr/>							
F. <u>MY PERSONAL ABILITY TO UNDERSTAND MYSELF</u>					X	X	
1. I understand my feelings.					X	X	
2. I accept justified criticism easily.					X	X	
3. My inner life is harmonious					X	X	
4. I am mature in my approach to life.					X	X	
5. I tend to suppress my true feelings.					X	X	
6. I deal with intellectual issues easier than I do emotional ones.					X	X	
7. I analyze the situation before I act.					X	X	
8. I am an open person.					X	X	
9. I accept rejection by others easily.					X	X	
10. I function well emotionally.					X	X	
<hr/>							
G. <u>MY COMMITMENT TO CHRIST</u>					X	X	
1. I have committed my life to Christ.					X	X	
2. My commitment deepens each year.					X	X	
3. I have not changed my commitment to Christ in a long time.					X	X	

Faith and Commitment Questions Generative Theme Scaler (Cut out the four XXX ed out Columns)	Strongly Agree +3	Agree +2	Tend to Disagree +1	Do Not Know 0	Tend to Disagree -1	Disagree -2	Strongly Disagree -3
G. Continued							
4. Commitments are of no value to me.							
5. I do not like to tell others about any commitments I have made.							
6. My Commitments are hindered by doubt.							
7. I do not make commitments.							
8. I am confident in making commitments.							
9. My commitments are an act of being ultimately concerned.							
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H. MY PERSONAL FEARS							
1. I do not want others to know the real me.							
2. I am afraid to tell others who I really am.							
3. I am afraid to tell others what I really believe.							
4. If I expose my true feeling, I am afraid I will have nothing left.							
5. I often wear masks to hide my true feelings.							
6. I want to grow.							
7. Other people make me angry.							
8. I feel that people are always looking at me.							
9. I am not good enough to be a Christian.							
10. I fear being exposed.							

Enabler's Comment Sheet on Appendix iii pages 4 - 7.

Section A.	Very Strong	Strong	Less Strong	Undecided
Section B.	Very Strong	Strong	Less Strong	Undecided
Section C.	Very Strong	Strong	Less Strong	Undecided
Section D.	Very Strong	Strong	Less Strong	Undecided
Section E.	Very Strong	Strong	Less Strong	Undecided
Section F.	Very Strong	Strong	Less Strong	Undecided
Section G.	Very Strong	Strong	Less Strong	Undecided
Section H.	Very Strong	Strong	Less Strong	Undecided

Totals of

all Sections	V. Strong	Strong	Less Strong	Undecided
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Areas where you are different from the group:

Areas with very strong responses:

Areas where you are undecided:

Areas of Possible Generative Themes:

General Comments:

Name: _____

Date: _____

Enabler's Comments on the Faith and Commitment Appendix vi

1. It is my intent to help you deal with your life from a growth model (Beginning where you are and moving in a direction you choose) not from a sickness - well model. (Where you are is sick and I need to urge you to move to what I believe is toward being well) Your answers regardless of how strong or undecided do not indicate that you are sick or well but merely indicate your response to where you were in life when you answered Exhibit Appendix iii pages 1 - 3.
2. You must decide any direction in which you would like to move or if you are satisfied with where you are.
3. The purpose of showing you the areas where you are different from the group you were in, is only to show you where you were different. You then must decide if that is comfortable. They are listed so that you can deal with those areas of difference and try to understand why.
4. Very Strong and Undecided answers are pulled out and listed so that you could see your extremes. It is not right or wrong because you have more or less in any area it is just the way you are when you filled them out.
5. The Possible Generative Theme areas are those subjective decisions made by the enabler, they are only suggested as areas you might wish to look at more fully in order to more adequately understand the generative themes that may control your life.
6. The comments on the enabler Comments page are subjective and you should feel free to discuss the meaning behind your answers with the Enabler of your group or the group itself.

PLANS FOR CONTINUING EDUCATION

1980

1. Pastor's Assembly - August 25 - 28 - Geneva Point NH
2. Bangor Convocation - Jan 28 - 30 - Bangor ME
3. Community involvement in planning for the future in South Portland.
4. Participate in "Case Study Forums for Clergy" at the Medical Center.
5. Become a part of a Clergy Support Group.
6. Take one course in Business Administration at Andover College.

1981

1. Pastor's Assembly - August 24 - 27 - Geneva Point NH
2. Bangor Convocation - Jan 26 - 28 - Bangor ME
3. Build on Community involvement based on what happens in 1980.
4. Consider the possibility of some form of advanced C. P. E.
5. Continue in a Clergy Support Group.
6. Take a second course in an area to be decided on the basis of my pastoral evaluation by the local Staff/Parish Relations Committee.

1982

1. Pastor's Assembly - August 23 - 26 - Geneva Point NH
2. Bangor Convocation - Jan 25 - 27 - Bangor ME
3. Attend the Schuller Institute for Successful Church Leadership in Garden Grove, California.
4. Continue in a Clergy Support Group.
5. Move into some new area of learning as determined by the past two years of continuing education.
6. Participate in some advanced course of study in the area of the Bible.

INFORMATION ABOUT THE AUTHOR

Roy E. Pike was born in 1936 in Farmington, Maine and received his secondary education in Wilton, Maine. He joined the U. S. Air Force in 1954 and served until 1962 as an Air Traffic Controller.

In 1958, he married Shirley E. Hammond of Wilton, Maine and in that same year he began his studies as a lay pastor in Missouri.

He has two children, Michael, a Junior at Oral Roberts University studying for the Christian Ministry and Dawn married to Christopher E. Waterhouse.

He has served United Methodist Churches in Missouri, Kansas and Maine.

He received his B.A. in Sociology at Southwestern College in Winfield, Kansas. After attending St. Pauls School of Theology in Kansas City, Missouri and Phillips Graduate Seminary in Enid, Oklahoma, he graduated with a Master of Divinity from Bangor Theological Seminary in Bangor, Maine.

He received his Master of Sacred Theology and Doctor of Ministry Degree in Parish Ministry from New York Theological Seminary.

His Clinical Pastoral education work was received in Menningers Clinic in Topeka, Kansas, Leavenworth Federal Penitentiary in Leavenworth, Kansas and Bangor Mental Hospital in Bangor, Maine.

He is presently serving as Pastor of the Thornton Heights United Methodist Church in South Portland, Maine.

PEDAGOGY OF FAITH AND COMMITMENT

by

Roy E. Pike

A Workbook for small
groups in a local church.

Assumptions: (Group = leader + 6 - 8 persons)

- A. Peer learning is important
- B. Learning and personal growth takes place best in small groups.
- C. Consciousness Raising is the model suggested (as opposed to the banking system of education) as the most effective learning tool. (i.e. teacher and students are equal in a consciousness raising model each learning and growing as partners in a joint educational enterprise.)
- D. The Task Force leader is responsible as the enabler of the small group.
- E. The Task Force leader is responsible for question shaping and resource finding, but is always open to all persons in the group.
- F. The Task Force should be varied in age, sex, and occupation.

Note: The above information and the notes on page two of Appendix x are the beginnings of a pamphlet which I intend to print for use by others who wish to engage in a course to be called "A Pedagogy of Faith and Commitment". I am speaking to clergy groups about the project and intend to design the pamphlet according to their feedback of needs. I am to present this information to the Southern District Clergy on October 9th 1979. I am simultaneously using the knowledge gained from my project in the adult Christian Education class each Sunday at Thornton Heights.

Notes on Booklet:

1. Write a brief forward containing a short version of section #1 from my D. Min. report paper.
2. In Chapter I - Deciding on the task - share the possible ways of going about deciding what needs to be done in the setting being considered.
 - A. The Site Team Approach - choosing persons in the church to help evaluate and discover the needs of the church and the pastor.
 - B. The Banking system vs. Consciousness Raising as the method of approach to be used in deciding the task.
3. In Chapter II - Choosing the team - include several pages on different options of how one goes about choosing who will be a part of the team. Discuss Commitment.
4. In Chapter III - Negotiating the objectives - suggest as an option the method described by Duane Meyer in his 'Group Support Tapes for Ministers'.
5. In Chapter IV - Setting the Goals - discuss various options open to the team but make sure to include the varieties discovered in the D. Min. project.
 - A. Include the option of the 65 item questionnaire as a vehicle for discussion.
 - B. Discuss some of the results including the method of bringing about those results from my D. Min. project.
 - C. Emphasize the importance of making the goals a part overall growth needs of the church and the pastor.
6. In Chapter V - Doing the project - Share some of the possible and yet important findings of my project.
 - A. Willingness to grow and learn on the part of the pastor.
 - B. The process of developing a support group.
 - C. Relating the Biblical Faith and Commitment to the world of today. Sharing our discovery of wandering and finding the promised land.
 - D. Introducing the Boomershine-Batholomew Biblical Story telling method.
 - E. Sharing what it means to remember that we are called to be signs of the Kingdom.
7. In the final Chapter VI - Evaluating the experience - show some of the options I see as possibilities once the project has been completed.

